

Turk and a Greek—are travelling together in a party. All felt the need of a refreshing repast. The first says, ' I want *anab* '; the second, ' I want *anguv* '; the third ' *anjeer* '; and the fourth, ' *stapJwk* '. As they are thus engaged in wrangling over the name, they see a load being carried on the back of a donkey. Each one, glancing at the contents, wistfully exclaims, 'That is the fruit I want!' They did not differ in the concept but only over the name. Thus to understand and realise the spirit behind the forms is to make it possible for different faiths to come together. Be it discerned that the varying concepts, after all, are only distinguishing characteristics and not differentiating factors. We, Hindus, as we utter the name ' God ', will understand Him as the sublime ideal of Brahman; and the Christian, for his part, as the moving inspiration for all that is benevolent. A recent translator of the Koran said, 'Allah* cannot be translated into English ;' and, therefore, he retained ' Allah * through- out without substituting the familiar term ' God ' for it. These are aspects, not attributes, which impress themselves pre-eminently in diverse ways on different spirits. Our

study must be, not to make stumbling-
blocks of them, but
to realise the different aspects in the
harmony of the one
only Being and to grow into the sanctifying
conception of the
God of sublime thought, of inexhaustible
love, of enrapturing
beauty and of awe-inspiring holiness. None
of the concepts
can be dispensed with. But all together will
bring in salva-
tion, when the soul becomes the mirror of
the Divine Being
and, as a Sufi has said, ^{lc} *Thou and I* are
seated in
the garden, holding converse which Thou
and I alone can
understand." After all, the one thing needful
is not the
critical knowledge, but reproduction in life,
through mutual
understanding and reciprocal appreciation,
the soul of devo-
tion, not the garb of faith, as stated by
Brahma Rishi
Venkata Ratnam,